

John King
Book

1751



Mr. *Welstead's*

Election S E R M O N,

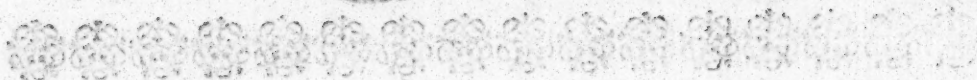
May 29th 1751.





Mr. Westhead

THOMAS FERMON



The Dignity and Duty of the Civil Magistrate.

A

S E R M O N.

Preached in the Audience of His Honour

SPENCER PHIPS, Esq;
Lieutenant Governour and Commander in Chief,

The HONOURABLE His Majesty's

C O U N C I L,

And the HONOURABLE House of

REPRESENTATIVES,

Of the Province of the Massachusetts-Bay, in New-
England, May 29th 1751.

Being the Anniversary for the ELECTION of His
MAJESTY'S COUNCIL for said Province.

By *William Welsted*, A. M.

Pastor of a Church in BOSTON.

Psal. v. 12. *For thou, LORD, wilt bless the Righteous, with Favour wilt thou compass him as with a Shield.*

Psal. lxxxiv. 11. *For the LORD God is a Sun and Shield: The LORD will give Grace and Glory: No good Thing will he withhold from them that walk uprightly.*

Magistratus indicat Virum.

B O S T O N :

Printed by S. KNEELAND, Printer to the Honourable House
of REPRESENTATIVES. MDCCLI.



In the House of Representatives,

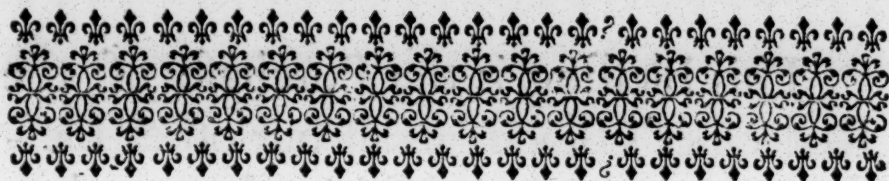
May 31. 1751.

Ordered, That the Representatives
of the Town of *Boston*, be directed
to give the Thanks of this House, to
the Rev. WILLIAM WELSTEED, for
his Sermon preached the 29th Instant,
before the General Court, being the
Anniversary for the Election of Coun-
cellors; and desire a Copy thereof
for the Press.

Attest.

Roland Cotton, Cler.Dom.Rep.





A N

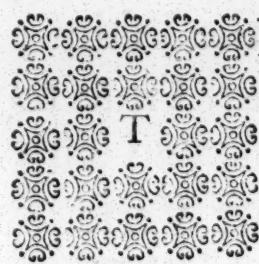
Election S E R M O N.



P S A L M XLVII. 9.

The Princes of the People are gathered together, even the People of the God of Abraham : For the Shields of the Earth belong unto God : he is greatly exalted.

---The Shields of the Earth belong unto God.---

 HE infinite Wisdom and immense Goodness of God are not more illustriously and admirably displayed, in any one Instance, perhaps, of a temporal Nature, than in the Appointment of Magistracy, or civil Government, in this our revolted World.

This

An Election S E R M O N.

This Blessing is the Purchase of the Redeemer's Blood, as all our other Blessings, temporal and spiritual are ; they come to us thro' the Mediation of Christ : Without this, all Nature would be dissolved, and the World soon relapse into its old Chaos, or primitive Nothing. *All Power in Heaven and Earth was given to Him*, as a Reward for his Obedience and Sufferings : *He bath on his Vesture and on his Thigh a Name written, KING OF KINGS, AND LORD OF LORDS.*

Matt. 28.
18.

Rev. 19.
16.

This is one of those Gifts which when he ascended on high, *He received for Men, yea, for the Rebellious, that the Lord God might dwell among them.* To which great Event, the Ascension of Christ, this Psalm refers : In which all Expositors agree, tho' there is a Diversity of Sentiments among them, as to the Occasion of the Psalm ; which I shall not take up your Time to recite. Neither shall I trouble you with the various readings of this last Verse.

Psal. 68.
18.

If we consider the Words in their Connection with the Context ; we shall find, that we are called upon to adore & praise God, as King of all the Earth, sitting on the

the

the Throne of his Holiness, attended and honour'd by the Princes of the People : *The Princes of the People are gathered together* ; i.e. as good Writers on the Place say, There was a Convention of the States of *Israel* ; the Heads of their several Tribes were now assembled ; first for the Solemnities of Worship, and then to dispatch the public Business of the Nation.

The People of the God of Abraham : Observe, 'Tis not said, the People of *Abraham*, lest it should be appropriated to the *Israelites*, or natural Seed of *Abraham* ; but 'tis, *the People of the God of Abraham* ; intending all People who worship the God of *Abraham*, whether *Jews* or *Gentiles*, the spiritual Seed of *Abraham*, who are taken into his Covenant, *that the Blessing of Abraham might come on the Gentiles thro' Jesus Christ.* Gal. 3. 14.

The next Words contain the Reason of this Conduct in the Princes of the People ; *For the Shields of the Earth belong unto God.*---By Shields we are to understand the Princes and Rulers of the World, who with great Propriety & Fitness are called *Shields* here & elsewhere. Particu : larly *Hof.* 4. 18. according to the Original Hebrew, as in the Marginal reading there.

Because

Because by their Office they are, or should be the common Parents and Protectors of all their People, to defend them from Oppression and all Injuries. As such, i.e. *Shields of the Earth*, says the Text, they *belong unto God*: They are his Property, at his Disposal, and subject to his Dominion, both as to their Hearts, and in their elevated Stations: By which they are moved to come and pay him their public Honours and Homage, in his Tabernacle or Temple, as he is the only absolute Monarch and universal King of Heaven and Earth, the supreme Moderator of all Events.

When they are thus devoted to his Honour, and their Power employed in his Service, then he is greatly exalted: By this Means God is greatly glorified, and declared to be far above all the Princes on Earth; yea, above all that are called Gods.

The Verse thus descanted on, offers to our Thot's, several Notes or important Truths that might be *profitable for* *Doctrine*, & our *Instruction in Righteousness*; but the particular Consideration of them would carry us beyond the Bounds of a single Discourse. Where-

Wherefore, for our present Meditation and Improvement, agreeable to the Occasion before us, I must very much confine my self to the Reason given for this wise and pious Conduct in the Rulers of the People of the God of *Abraham* ; which is, *Because the Shields of the Earth belong unto God.*

Understanding the Metaphor as above, to intend the Rulers of the World, supreme and subordinate, the Words point out to us both the Dignity and the Duty of the civil Magistrate :-- Their Dignity, in that they belong to God, in every supposeable Respect ; their Duty, in that they are to be *Shields of the Earth* ; at least, of that Part of it, where God has assign'd them their Station.

These two Heads will take up the whole of our Time ; and I shall endeavour from them to lay before you some Tho'ts, not altogether foreign to the Intention of our being in the House of the Lord this Day.

I. The *Shields of the Earth*, or civil Magistrates, *belong to God* ; this is their Dignity and Honour : They belong to

B

God

God in every Construction the Words are capable of, their Persons and their Office belong to God.---They belong to God, as they are Parts of the Creation of God, in common with the rest of the Works which he has created and made.

Psal. 103.
ver. 3.

It is *he that hath made us, and not we ourselves*, therefore *we are his People &c.* And it follows, *Enter into his Gates with Thanksgiving, and into his Courts with Praise ; be thankful unto him, and bless his Name. For the Lord is good, his Mercy is Everlasting ; and his Truth endureth to all Generations ;* which justifies the pious Practice of the Princes in my Text.

ver. 4, 5.

But then they belong to God, consider'd in their Office, as Magistracy is the Institution of God ; or, civil Government is of divine Original. That some bear Rule over others, is certainly of God : *The God of Israel has said it ; the Rock of Israel has determined it : He has fixed on this Method to manage his supreme Government of the moral World, as to the exterior Part of it : He will govern Men by Men.*--This, I say, is the Order settled in Heaven for us, and it comes to us with
the

Ordinance of Man for the Lord's sake : whether it be to the King, as supreme ; or unto Governours, as unto them that are sent by him, for the Punishment of evil Doers, and for the Praise of them that do well. For so is the Will of God.---

This is also the Voice of Reason, as well as Revelation : The unassisted Light of Nature dictates the same, as may be collected from the universal Practice of Nations, even the most barbarous, who have ever form'd themselves into some Sort of Polity and Government, as necessary for their Well-being and Safety.

Lib. 3.
de Legibus.

Cicero. "Nothing is so fitted to the Laws and Condition of Nature, as Government ; without which, it is impossible that Families or Cities, or Nations should subsist, yea, that the Race of Mankind, or the Nature of Things, or, even the World it self should be upheld." Thus he.

Anarchy is the most dreadful State that can be imagined ; for then every Man is

a Slave, because every Man is a Master, or may be so in his Turn.

By all this, I would not be understood to mean, that any particular Form or Species of civil Government that has obtain'd in the World, is of divine Institution. -- No, this is left to the Wisdom of every Nation or People, to determine for themselves; and therefore must be various, according to the differing Genius, Temper & Customs, Scituation, Policies and Interests of every Country or Common-Wealth. So that, provided they make Choice of that Form which they apprehend most adapted to the Ends of Government among them, it is a Matter of Indifference, and no where prescribed by God, whether the supreme Legislative Power be lodged in the Hands of one Man, or of a few, or of many. --- How else is it to be accounted for, that the glorious God, whose is *the Kingdom*, and who is the *Governour among the Nations*, has permitted so many Alterations in their Form, perhaps in every Nation? To be sure; among the Jews, his favourite People of old, and even in our own Nation; as the *English History* abundantly testifies. All

All this notwithstanding, civil Government, abstractly considered, and not as to any particular Form of it, carries with it the plainest Signature or Impress of divine Authority, and is properly derived from God. It is a Ray of the Majesty of God, a Portion of his Government: And in the whole of it is the Result of infinite Wisdom and Goodness of God our Saviour; the supreme Lord of the Universe, and of Man in particular. For every Man that seriously reflects on that State of Things in the World, and how much stronger Influence Men's Passions have over them than their Reason, will soon be convinced of this, and so of the Necessity of Government, to the Peace & Happiness of the World..

We may see by the Impiety and Unrighteousness, & universal Wickedness, that appears every Day in Defiance of Laws and Punishment; what Mankind would be, if these Restraints were taken off, and Will and Pleasure were the sole Principle of every one's Actions. 'Tis of happy and wise Design therefore, that God has appointed governing Powers in the World,

World, for the Support, Establishment, and Comfort of humane Society.

Again, *The Shields of the Earth*, or civil Magistrates *belong to God*, as he gives every particular Magistrate his Commission, & put him into Office, whether supreme or subordinate Rulers: Not by an immediate particular Designation, or explicit Nomination of them personally, as in the Case of *Saul, David, & Solomon* &c. but mediately, by the Hands or Voices of Men. In the universal Monarchy of the World, God is the Fountain of all Power & Dominion, from whom all Authority and Right of Government descends upon Princes and Governours, and all subordinate Magistrates: but then the Derivation of this Authority from him, is, according to the particular Form or Constitution of Government, in every State or Kingdom: In this Way entrusting whom he pleases with the Administration, in its several Degrees and Orders. And whatever the Constitution is, I believe, upon a full, impartial Examination of the Point, it will appear, that all Right, to be sure, the best Right and Title to Power and Rule over
Men,

Men, even that which is founded in Conquest, must finally be resolved into Compact, Consent and Agreement ; i. e. the Choice and Election of the Community, or in other Words, of the People. And this is effected by the special Interposition of Providence. The glorious Son of God himself, by his secret Influence on second Causes, particularly the Hearts of Men, turning their Inclinations, and putting a Byass on them as he pleases, and often marvellously changing their Purposes, whether they perceive it or not.

Thus doth he conduct Men to Seats of Dignity, Power & Trust ; so that they may well be said *to belong to God*.

May I not add here, that for the above Reasons it is, that there is a Sort of Instinct, I may call it, a certain Awe or reverential Regard to Authority, *in the Powers that be*, in all Men ; so that even when it is in the Power of their Hands to help themselves and shake off the Yoke, they are restrained by the same divine Influence, consent and are easy under the most arbitrary and oppressive Government.

Under

Under this Head, I might also say, they *belong to God*, as all their Qualifications and Furniture for the public Service he calls them to, are from Him, (their Gifts, Parts and Accomplishments, natural or acquired ; in special, a Spirit of Government) who is the *Father of Lights, and God of all Grace, the Giver of every good and perfect Gift. In the Hearts of all that are wise-hearted, he putteth Wisdom. Both Wisdom and Might are his, Counsel and sound Wisdom ; He is Understanding & Strength ; By Him Kings Reign, and Princes decree Justice.*

In a Word, as he puts them into Office, so he preserves and upholds them in it so long as he sees fit ; owns & blesses them, or not ; and then gives them a Discharge, to make Room for others, just as he pleases. *Promotion cometh neither from the East, nor from the West, nor from the South ; but God is the Judge, he putteth down one, and setteth up another.* Psal. 75.
6, 7, &c.

Once more, they *belong to God* in a peculiar Manner, when they are Men of real Religion, sincerely devoted to the

C

Honour

Honour of God, and their Power is employed in his Service. When they have brought themselves under a solemn Consecration to God, by a professed Subjection to the Gospel of Christ: & after such a serious, cordial & entire Surrender of themselves to Him, 'tis their constant, upright Endeavour that all they are, all they have, and all they can do; their Time and Talents, particularly their Influence or Authority over others, may be employed for his Glory, and the good of Mankind, and especially the Happiness of the Community they have the Care of, committed to them by God the sovereign Lord and Judge of all. Which brings me to say,

Lastly, they *belong to God*, as they are accountable to Him. *Every one of us must give Account of himself to God.* And all Rulers, as well Civil as Ecclesiastical, are to watch for their People's Good, *as those that must give an Account.* They are God's Ministers or Servants for this very Purpose; and all Servants are responsible unto their Masters, to whom they belong. *For we must all appear before the Judgment Seat of Christ; that every one,*

Rom. 14.
12.

2 Cor. 5.
10.

one, Rulers and ruled, may receive according to that be hath done, whether it be good or bad.

This reminds us of our second general Head.

II. *The Duty of the civil Magistrate.*
'Tis an acknowledg'd and approved Maxim ; *That it is safer for mortal Men, to bear of their Duty, than of their Honour.* The Duty and Business then of Princes and Magistrates on Earth, is intimated or contain'd in the Term here made use of, the Appellation given them by the Holy Ghost in the Text, i. e. *Shields of the Earth* : A Metaphor this very pertinent, full & emphatical, and involves in it the whole of that Duty which is incumbent on those who are clothed with civil Authority among Men, as relative to the People under their Care and Government. Which will be abundantly evident, if we consider the Nature and Use of *Shields*.

Here, without enumerating all the Particulars, which a fertile Imagination might suggest, and to avoid straining the Metaphor— I shall only say, that a *Shield*

is a military Instrument, or martial Weapon ; a Piece, and that a main Piece of the defensive Armour, which was much used in all Wars of old ; tho' I think it is not known in the modern Tactics, to be sune out of Use with the politer Nations of *Europe*.

'Tis said, there is something similar to it, made Use of by that wild, uncultivated People, the *Highlanders*, who inhabit the *Highlands* and *Isles* of *North-Britain*. In the Account given the Publick of that memorable and glorious Action at *Culloden*, I remember mention is made of it, and a particular Remark upon the Skill and Dexterity of the ROYAL GENERAL, and the Officers under him, (to prevent the Design of it,) who directed the Battle, on that important decisive Day, when the Fate of the Nation was determined, as to Liberty or Slavery, by Him who doth according to the Counsel of his Will in the Armies of Heaven, & among the Inhabitants of the Earth. There break be the Arrows of the Bow, the Shield, the Sword, and the Battle. Oh ! *Israel* trust in the Lord, who is your Help and your Shield.

But

‘ But the Use and Design of a Shield was
‘ to protect and defend the Body, not one
‘ Part of the Body only, but every Part ;
‘ and not the Body only, but the whole Ar-
‘ mour also that a Man hath, being large
‘ and broad enough for that Purpose, so
‘ that a skilful Hand could turn it this Way
‘ or that, according as he saw a Blow or
‘ Arrow directed against him.

So that ’tis easy to discern the Fitness
and Propriety of the Allusion, to denote
the Office & Duty of a skilful Magistrate;
even to protect and defend the People
under his Care, from all the Evils they
are expos’d to and in Danger of ; and so
to secure to them all the positive Good,
that is necessary for the publick Happi-
ness, their Prosperity and Establishment.

It cannot be suppos’d that Men are
taken out from among, and raised by God
to Seats of Eminence and Superiority a-
bove, their Brethren, to govern merely ac-
cording to their own Will and Humours,
and to play the Wanton with the Lives,
Liberties & Estates of their Fellow-Crea-
tures : by no Means ; they are called to a
difficult & labourious Task ; not to live
in

in Ease and Delicacy, but to watch Day and Night for the Good of the Society they have the Charge of ; studiously informing themselves of the Laws of Nature & Nations, and the State of the World in general ; and making themselves acquainted with the fundamental Interests of their own Country in particular, their Scituation and Circumstances, with Respect to their Neighbours &c. that they may be the more capable of serving their People.

They are to consult by all proper Methods to promote the Honour & Interest of true Religion, with a tender Regard to the sacred Rights of Conscience : Tho' 'tis not the Part of a Christian Magistrate to compile Articles of Faith, or to project Modes of Worship, much less to cram them down the Consciences of Men, by what are called *civil Coercions* : Nor does it *appertain to them to burn Incense*, or to invade any other Parts of the ministerial Function ; yet as Christians, they are certainly obliged to do all they can for the Honour of God and Religion in the World ; and if their being cloathed
with

with Authority, gives them any more Power, as undoubtedly it often does, to advance these great and worthy Ends, it is incumbent on them to do it, by all the Rules of Reason and Christianity ; that the Maker, Governour and Judge of the World, be publickly owned & worshipped by all, in some Way or other ; that the great Truths and Duties of natural and revealed Religion, be not trampled on by any ; that the high Honours that are due to the great Saviour of the World be religiously maintained ; nor should they suffer the blessed Spirit of all Grace and Truth to be denied & affronted ; if they can prevent it. And a People thus professing and practising real Religion, they are to protect and defend ; and to oppose every Thing that has an apparent Tendency to subvert these Things ; and so to secure themselves and their People from the Devastations of Infidelity, Error & Profaneness.---This has always been the Practice of wise, pious, and reforming Princes, in all Ages ; as appears from History, sacred and profane.

It

It belongs to Magistrates, as *Shields*, to provide good and wholesome Laws for their People ; such as are agreeable to and founded on the Word and Laws of God, the truest Standard ; and then to take effectual Care, that the Laws be duly executed : and such Execution temper'd with all the Lenity and Goodness, that may consist with the publick Safety.

They are *Shields* to defend and protect their People against the dismal Effect of outward Violence, or the Designs and Attempts of their Enemies from Abroad ; and from the more direful Consequences of intestine Divisions, Broils & Animosities : To provide them with such Things as are necessary for the Relief of their Wants ; by encouraging useful Learning and Arts, Trade, Husbandry, and all profitable Manufactures ; Industry, Frugality, Honesty, &c. In short, to encourage, and promote to Places of Honour & Trust under them in the State, Men of Merit and Probity ; by whom they will be most likely to attain the great End of Society, the Honour of God, and the Good of those to whom they are appointed *Shields*, under
God,

God, to protect, defend and save them ; therefore it is that they are raised above others, like Watchmen, (as they are call'd in the sacred Pages,) on their Watch-Tower, to look round about on every Side, to see and espy out Dangers at a Distance, and accordingly seasonably to provide for their Defence, against every Thing that threatens their civil or religious Rights : To Evidence such a sincere Concern for their People's universal Safety, Welfare & Tranquility, by their great and unwearied Fatigues and Labours to promote them, as that Men may intirely confide in their Integrity & Vigilance.--

This is the declared gracious End of Magistracy ; *He is the Minister of God to thee for Good.* ' Next to the sweet Airs and ' Breathings of the Gospel it self, where ' have we a kinder, or more significant ' Discovery of God's good Will to Men ? ' Here we are to stay and wonder, not ' assent only, but admire, to behold the ' World in a Revolt, the Dwellers on Earth ' in Arms against Heaven ! And the Coun- ' sels that are taken above, are how to do ' them Good ! How God-like is this ! ' (

Rom. 13.
4.
As that
great Di-
vine Mr.
How com-
ments on
those
Words.

D

It

It would be easy for me, but that I should transgress upon your Time & Patience, to show, both that the Good of the People was the Design of God in the Appointment of Magistrates, and also that this Design is very well answered by this Medium : that it is indeed much for the People's Good that they are put in Subjection to the Power of the Magistrate ; that they are certainly more effectually secured of their Lives, Liberties & Estates, under the Direction & Restraint of Laws and Government, than they possibly could be without. For *if there were no King in Israel, every Man might do what was right in his own Eyes.* A more uncomfortable State of Things, can't well be conceived.--But I am obliged only just to touch upon Things ; and such as desire to see these Things more largely discussed, I must refer to the many excellent Discourses delivered on these Occasions, which you have in your Hands.

In a Word then, Magistrates act the Part of *Shields*, when they lay themselves out to save the Land, from Sin & Judgment ; when the Enemy is coming in
like

like a Flood, Impiety and Prophaneness, Vice & Immorality of almost every Kind, heinous Violations of both Tables of the moral Law dreadfully prevail & threaten to bear down all before them, even the Destruction of every Thing that is precious and valuable among a People. Then the Magistrate is a *Shield*, the Minister of God for Good, when he is a *Revenger to execute Wrath on them that do Evil*; as it may work the Good of the Offenders themselves: Or, prove effectual for the Good of others in the Community. This might especially be the Effect of the capital Punishment of bold & daring Transgressors; tho' they *are cut off from the Land of the Living*, others may bear and fear, and do no more any such *Wickedness*: So a Stop put to the Progress and Spread of presumptuous Transgressions; and the incensed Wrath of God, who sits on the *Throne of his Holiness*, his Wrath may be averted from a People. As in the Context.

But if after all their Care and Concern for God and their People, Sin is arrived to such an Height, as to reach the very Heavens, and cry aloud for Vengeance, then

as *Shields* they stand in the Gap, to ward off those Calamities they see coming on the Land ; as *Moses* in that extraordinary Case, when God's Wrath waxed hot against *Israel* for the *Sin of the Golden Calf*, and he threatned to consume them ; and tells *Moses* that if he would not interpose in the Matter, or not pray for them, he would make of him, i. e. *Moses*, a great Nation ; how exprefs are the Words, *Now therefore let me alone, and I will make of thee a great Nation* : *Moses* immediately, like a true Patriot, who prefers the Preservation & Happiness of his People, before the Advancement of his own Family, besought the Lord his God, by humble and earnest Prayer intercedes with God on their Behalf ; & fills his Mouth with Arguments, even such as a Father would use, when pleading for the Fruit of his own Bowels ; *If not, blot me, I pray thee, out of thy Book which thou hast written.* Tho' he had the greatest Detestation of the People's Sin, yet so strong was his Desire of their Welfare, that if he could not prevent their Destruction, he chose not to see it, but was content to perish with them.

Exod. 32.

ver. 10.

them.-- Thus did he wrestle with God in Prayer for his People, and would not give over, 'till God was graciously pleas'd to abate the Rigour of the Sentence, and *repented of the Evil he tho't to do*, and promises to go on with his kind Intention of giving them *the Land of Canaan*. A bright and admirable Pattern for all Magistrates !

Again, Magistrates approve themselves *Shields*, when the divine Government is their Model ; and the Administration is fram'd & conducted according to that. *Thus saith the Lord, let not the wise Man* Jer. 9. 23,
glory in his Wisdom ; neither let the mighty 24.
Man glory in his Might ; let not the rich Man glory in his Riches : But let him that glorifieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise Loving-kindness, Judgment & Righteousness in the Earth ; for in these Things do I delight, saith the Lord.-- Most of the Titles of Magistrates in the Scripture run into this : They are there called *Benefactors, Pastors or Shepherds, Fathers and nursing Fathers, Angels* ; yea, says the Almighty, *I have said*
ye

ye are Gods.--All center in this, that they should be the *Shields & Protectors* of the Earth-- Both their Dignity and Duty may be argued from this ; that the glorious God is pleased in his condescending Goodness, often to assume this Style & Character for his People, and calls Himself their *Shield*, i. e. their *Help*, their *Protection* and *Defence*. Accordingly, some construct the Words of the Text, in the Abstract ; and say, it should be thus, *The Protection of the Earth belongs to God.*--What can be a greater Honour to Magistrates ? And what can be a more forcible Motive to their Duty ? That they may fill up their honourable Character, and be indeed, under God, the *Protectors* and *Guardians of their People*. Then will the most high God, *Possessor of Heaven and Earth*, be glorified in them and by them.

When the Princes or Chiefs of a People, like those in my Text, are so sensible that they belong to God, and are appointed by Him to be the *Shields, Protectors*, and *Guardians*, yea *Fathers of their People*,

ple, on civil and religious Accounts, that when they are called together to transact the great and weighty Affairs of Government, they make Conscience of assembling together in the House of God, before they enter upon Business, to pay their Homage to the only universal Monarch of the World, acknowledging their absolute Dependence upon Him, for all that Wisdom and Grace which is necessary for them, in order to a right Conduct in their high Station, a faithful and successful Management of the arduous & important Affairs before them : Then it is that the glorious God our Saviour is greatly exalted. His Being, Perfections and governing Providence are confess'd and honour'd before the World-- With the same Sentiments and Dispositions of Piety, I apprehend it was that our Fathers began the Practise which through the Favour of Heaven, has continued to this Day : Upon the same Grounds and Motives it is that the Heads of our Tribes are now before the Lord in his House, to pay their religious Acknowledgments to him, to seek his Face and Favour with their whole Heart, to ask

ask his Presence, Conduct and Blessing, in the civil Transactions of the Day and the Year before them, as well as to hear what the Lord our God has to say unto them from his lively Oracles, by the most unworthy of his Ministers.---And in this Way of waiting upon God, may we as in the Days of Old, obtain signal Instances of his Favour, Grace, and Blessing.---

And may the religious Solemnities of this Day never degenerate into an empty Formality, nor sink away into vain Flourish, cold and lifeless Harangue upon Politicks.-- And here, our honoured Fathers in the civil Government over us, suffer me, with all Deference and respectful Affection, to expostulate a little with you upon this Head ; Why, my Fathers, Why should it be *but once* in a Year, that our Eyes are enlightned, our Hearts warm'd and animated, by your joint Presence with us in the House of God, and the solemn instituted Exercises of publick Worship ? Sure I am, there is not a more lovely, graceful & comely Sight on this Earth, than a religious Assembly, or Congregation of Christians devoutly uniting in the Solemnities
of

of Worship, their Hearts mounting up to Heaven on the Wings of divine Love, and ardent Aspirations; especially, if the Governours of a People, their Legislators, their Judges, and other subordinate Officers are assembled with them; while those whose Part it is to minister in holy Things, are waiting at the Altar, assisting and leading in the sacred Employments of the Place, such as the pure Offerings of Prayer and Praise, and declaring the whole Counsel of God-- These are the Beauties of Holiness-- Some Resemblance, tho' but faint and imperfect, of the General Assembly of the Church triumphant in Heaven, *Angels and Arch-Angels, Cherubim and Seraphim, who fall on their Faces before the Throne, and worship God, saying, AMEN: Blessing, & Glory, & Wisdom, & Thanksgiving, & Honour, & Power, & Might, be unto our GOD for ever & ever, AMEN. With that great Multitude which no Man can number of all Nations, &c. clothed with white Robes & Palms in their Hands, who have gotten the Victory, and having the Harps of GOD, they sing the Song of Moses, the Servant of GOD, & the Song of*

E of

See Rev.
5th 7th &
15th Chap
ters.

of the Lamb, saying, Great and marvelous are thy Works, Lord GOD Almighty: Just & true are thy Ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy Name: For thou only art Holy: For all Nations shall come and worship before thee; for thy Judgments are made manifest--Worthy is the Lamb that was slain, to receive Power, and Riches, & Wisdom, & Strength, and Honour, & Glory & Blessing--Let me then, honour'd Sirs, humbly invite your Attendance with us, as often as the Exigencies of the State will admit. I can assure you, 'tis from a sincere Regard to the Honour of God, the supreme Ruler, the Reputation of Religion, as well as of your Administration, and the good of my Country, that I have mentioned this. If it is a Weakness in me, let it pass for such, and forgive me this Wrong--Yet have I delivered my own Soul--We are told that on one of the Summits or Hills in Zion stood the Temple, & on another the King's House, or the State House in Sight of one another, doubtless to intimate that friendly Correspondence, & the mutual Exchange of good Offices for the public Weal,

Weal, that should be between them.---

As I am thus insensibly fallen into the practical Part of my Discourse, I shall go on and say,

I. *From what has been offered we may fairly collect, that civil Government is to be rank'd with our greatest Mercies ; yea, 'tis a cardinal Blessing, upon which, under God, all our temporal Happiness does in a great Measure turn, in the present degenerate State of Mankind.--* And we Christians are to consider it in this Light, as a Part of that Glory which belongs to our Lord Jesus Christ, as Mediator : He having the Administration of the Kingdom of Providence put into his Hands, and so the Government of the moral World, and of Men in particular. Herein the Goodness & Grace of God are marvellously displayed towards a revolted World, in his forming us into Societies ; & his Concern for the Preservation of them, which appears in his prescribing Rules for them. As some observe, the moral Law consists but of ten Precepts, and there are more of them design'd for the Support of human Society, than for the Honour of the Lawgiver ; four

for the Rights of God, & fix for the Rights of Men. And this World would be a Sort of Paradisaical State, did Men but observe, what the Goodness of God has prescribed, for strengthning the Sinews of human Society.--And for the further Security of it, he has appointed Magistrates to be *Shields of the Earth*, in his abundant Goodness. For if there was no Government, no Man would be safe under his own Vine and Figtree : The World would be turned into a Den of wild Beasts preying
 Hab. 1. 14, upon one another ; Men would be as the *Fishes of the Sea*, because *they have no Ruler over them, the greater devouring the less*. Private Dissentions would break out into publick Disorders, and dreadful Confusion.

Surely then, Magistracy, or civil Government, is an invaluable Blessing, and calls for our admiring adoring Thankfulness, especially if, in Addition to those other Mercies, we consider that which must raise our Gratitude to the God of all Grace & Comfort ; I mean, the great and singular Benefit by the *Shields of the Earth*, the Protection of our religious Liberties.

erties, that we may serve & worship God according to the Dictates of our own Consciences, inform'd by the Word & Spirit of all Truth, without any to compel or persecute us.

Which leads me to say, how exceeding thankful it becomes us to be, that we are exempted from the Miseries of despotick and arbitrary Government ; and are among the distinguish'd Subjects of the Crown of *Great Britain*, and the happy Constitution of the civil Government that has obtained there ; a Constitution, in which the Prerogative of the Prince, and the Liberty of the Subject, are so wisely temper'd and adjusted, that no Nation can be more happy than ours, where the Balance is steadily maintain'd between them, i. e. the Sovereign's just Dominion, and the People's true Liberty.-- And blessed be God, the Form of Government among our selves, is constituted after the same Model ; and those that rule over us, are from among our selves, who are tenderly affected to us, and are constantly seeking our Good & Welfare. Here, the Source of Justice, and the Seat of Judgment,

ment, are a sure Sanctuary from all Injustice and Oppression : Their Honour, their Interest, and their All, are embark'd in the same Bottom with that of their People ; and they are Men that fear God and Honour the King.

Now I think Justice obliges me to do this publick Honour to my native Country, as to declare to the World, that every genuine Son of *New-England*, has his Heart full of the high Praises of God, the most high God, who ruleth in the Kingdoms of Men, & giveth them to whomsoever he will ; that a Protestant King now fills the *British* Throne, & that by our Laws so effectual Provision is made, that the Protestant Succession may abide before God for ever, by establishing it in the illustrious House of *Hanover*.-- We esteem it a singular Blessing, that we have a KING who has eminently signalized his Zeal for the general Interest of the Protestant Religion Abroad, and for the endanger'd Liberties of *Europe*, by his Counsels and Alliances, as well as by exposing his Person in the Fatigues & Hazards of the Field.-- So that the glorious Cause of Liberty may
always

always expect to find in him a powerful *Shield*, Defender and Patron, at Home and Abroad.-- Therefore we say, *Let the King live for ever*; who has always made the Laws and Statutes of the Realm, the Rule and Measure of his Government; the Wisdom, Equity & Mildness of whose Administration, have justly endear'd him and his Family to all his Loyal Subjects-- In no Way at any Time has this been so visible, as in the present universal Mourning and Distress, diffused thro' our Nation, and Land; on Account of that awful Frown of Heaven upon us, in the sudden, surprising **Death** of that most amiable and excellent Prince, His late Royal Highness the PRINCE OF WALES.---And altho' we have already in solemn Form, our Governours themselves, at the Head of the Train of Mourners, been doing publick Honour to the Memory of the beloved PRINCE, and tho' we have seen the sacred Desk in sable Attire, and have heard our Pulpits uttering the Sighs and Groans of an obliged People, on the sorrowful Occasion. Yet, give me also Leave to pay my Tribute of Tears, now in the Presence of all
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On March
20. 1750, I
in the 45th
Year of his
Age.

the Lord's People, in their Collective and Representative Body. So great, extensive and inexpressible a Loss to us, such a Shock to the Throne it self, can never be too much, nor enough lamented by us. -- As I would avoid Repetition, &c.

I shall only observe, He was so accomplish'd a PRINCE in all Respects, that he was the Darling of the Nation ; so raised were their Expectations from Him, that under his Conduct they hop'd to see the Glory of *Great Britain* rise to it's utmost Height, by his appearing at the Head of the Protestant Interest, and holding the Balance in his Hand, and so determining the jarring Interests, and unsettled Affairs of the several Princes and States of *Europe*.-- His Piety and Purity, particularly his conjugal Vertue, were so conspicuous, as would have rendered him Illustrious in lower Life, and in his exalted Station made him the Delight & Admiration of all, as a shining Exemplar to all Princes, and all in superiour Circumstances of Life, in a World that lies in Wickedness, and an Age of Licentiousness.-- Though great yet good, humble & condescending,
tender

tender and beneficent, and easy of Access to all : And his Charity, that heavenly Grace, crown'd all his Greatness. A Prince resembles the blessed God in no Perfection more than in his communicative Goodness. The Aborigines of *Hou-soutonnoc* will subscribe to this.--- I shall only add, there is one Thing I may not omit, which more immediately concerns us in this Part of the World : We are well assured from good Authority, that the PRINCE had the Interest of the British Colonies in *America* much at Heart ; that he express'd a strong Affection for them, and a great Concern & Indignation at the Encroachments made & endeavouring to be made, by our restless and ambitious Neighbours, the great Disturbers of the Peace, not only of *Europe*, but of each Quarter of the Earth.--This should fill us with the sincerest sorrowful Resentment of the public Loss, 'in this Season of ' Grief that overspreads three Kingdoms, ' with their Dependencies.

As Dr. Bates expresses it on another Occasion ; the Death of Queen Mary.

But I must restrain my self ; the Will of God is done ; and it is always directed by infinite Wisdom, and is the Rule of
F Goodness.

Goodness. *When Clouds and Darkneſs are round about Him, Righteouſneſs and Judgment are the Habitation of his Throne.*
 Pſal. 97. 2.

Now, may the GOD of all Grace and Conſolation, graciously vouchſafe all neceſſary Supports to his Servant our SOVEREIGN, and his ROYAL FAMILY, under this heavy Stroke ; and in a very particular Manner to her Royal Highneſs the PRINCESS OF WALES, and the Royal Offspring, who are moſt ſenſibly and tenderly affected with this dark Diſpenſation. And may it be truly ſanctified to them all ; that in their high Stations in Life, they may glorify that God, in whoſe Hand their Breath is, & whoſe are all their Ways : And verily, 'tis no ſmall Part of our Happineſs under his Maſteſty's Government, that there are ſo many living and hopeful Branches of the Royal Family, as give us the moſt pleaſing Proſpect of thoſe two important Bleſſings, the Reformed Religion, and our Civil Liberties, being ſafely tranſmitted to ſucceeding Ages.-- May God preſerve the Lamp which he has ordained for his Anointed, the now
 Heir

Heir apparent to the Crown ; direct and govern in his Education, and the Appointment of a Regency, which God avert, in Case during the Prince's Minority, his present Majesty should be called to change a fading, for an immortal Crown.-- And may the whole Nation, all Ranks and Orders of Men there, amidst their external Shows of Mourning, have their Hearts impress'd, and humble themselves under the mighty Hand of God, and a just Sense of their Sins, the procuring Cause of this distressing Providence ; and be awakned to universal Repentance and Righteousness.

We have a paralel Case in the sacred Records ; A People mourning the Death of a wise & good Prince. *When Jeremiah and all Judah and Jerusalem lamented for Josiah :--* Which the Prophet refers to. *And let us all unite in humble & earnest Prayer, that the gracious Promise annex'd, which respects the glorious Times of the Gospel, may be now accomplished. I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplication ; and they shall look upon me whom they have*
F 2 *pierced,*

pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First-born. In that Day shall there be a great Mourning in Jerusalem, as the Mourning of Hadadrimmon, in the Valley of Megiddo.

II. The next Thing my Subject leads me to, is to *urge that great Christian Duty of Submission to Magistrates*; or, the People's Duty to their Rulers.--- Submission to Magistrates is a moral Duty, according to the Law of the fifth Command, & of perpetual Obligation. As they are God's Vicegerents, or Representatives, and act by Authority from Him, for the publick Safety and Happiness; and as the People have made Choice of them for this very Purpose; they have an undoubted Right to be obeyed in all their Laws and Orders, not repugnant to the Commands of God.-- As every Subject has a Right or Claim to be protected by the Magistrate; so the Magistrate has an equal Claim and Right to be obeyed by every Subject.--- I say again, Magistrates are God's Deputies, substituted to defend
and

and protect their People, and to guard their Properties : for their own Sakes therefore, and for the common Good, the People are obliged to reverence and honour their Rulers, to maintain the Esteem & Credit of their Administrations, both by Words and Actions ; to aid and assist them with their Persons and Purfes, to support their Authority, prevent and suppress all public Disturbances and seditious Attempts. They are to be *Shields* to us, and we must be *Shields* to them.-- Christ himself was no Enemy to *Cæsar*, or to Government ; no, far otherwise, as is abundantly evident, by his extraordinary Care to express his ready Submission to it, paying Tribute himself, and commanding his Disciples also to do it ; *Render therefore to Cæsar* Matt. 22. 21. *the Things that are Cæsars, and to God the Things that are Gods.* And the Apostle adds, *Fear to whom Fear, Honour to whom Honour is due.* Rom. 13. 7. In short, He is no Friend to the Christian Religion, who is an Enemy to Magistracy. Let us then, as Charity and Beneficence is a Debt, which we owe to Magistrates, as well as the rest of Mankind, instead of censuring

censuring and reviling them, pity them under their Burdens, and pray heartily for them ; this is the only Compensation most of us can make them, for their Pains and Labours, in the Service of their Country.--As they are *God's Ministers, attending continually upon this very Thing* ; let us continue instant in devout and fervent Prayer for them : Then may we rationally hope that greater Blessings will be conferred on them and us. *I exhort therefore, that first of all, Supplications, Prayers, Intercessions, & giving of Thanks be made for all Men : For Kings, and all that are in Authority ; that we may lead a quiet and peaceable Life in all Godliness and Honesty : For this is good & acceptable in the Sight of God our Saviour.*

¹ Tim. 2.
1, 2, 3.

Before I finish, I must again with great Respect and Veneration, address our Fathers in the Civil Government ; His HONOUR our present Commander in Chief, and the Honourable His Majesty's COUNCIL for the Province, and the Honourable House of REPRESENTATIVES. And permit me to do it in the Words of
Inspi-

Inspiration ; *Arise ye Princes, and anoint the Shield.* i. e. Exert your Selves with fresh Vigour and Alacrity, in discharging the several distinct Services assign'd you by the Constitution of our Government, knowing that under God, you are set for the Defence & Protection of the Land. Isa. 21: 5.

More particularly, in the first Place ; As Decency and Duty oblige, I must direct the Address to his HONOUR, whom GOD and the KING has advanc'd to the first Chair of Government among us : (while His Excellency the GOVERNOUR, is employ'd at a Foreign Court, expos'd to unknown Fatigues and Hazards, for the Defence of the Country, against the unreasonable Encroachments of our insatiable and aspiring Neighbours. May Heaven preserve him, and amply Reward him *all* his Labours of Love for this People, even *an Hundred-fold in this World, and in that which is to come Life Everlasting.*)

Your Honour is sensible, that your Opportunities and Obligations to serve God and your Country, are greatly enlarged, as you are placed at the Head of
our

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our SHIELDS, by that GOD to whom you belong, and whom you desire to serve : And I am perswaded, 'tis your sincere Desire and honest Endeavour, to make us a happy People, by a vigorous Prosecution of every Thing that has a Tendency to promote our civil & religious Interests.

We heartily sympathize with you, Sir, under the Weight of the public Cares ; and you have our earnest Prayers to the Father of Lights, and God of all Grace, that he would furnish & enable you more and more, to a wise and faithful, as well as successful Discharge of the arduous Trust devolved upon you : and that he would think upon you for Good according to all that you have done, or desire to do for this his People.

Your Honour will give me Leave now to condole with you, as on the Account of that great public Loss in the **Death** of the PRINCE, so also with Respect to your own particular domestic Sorrows.--Your Royal Master and your Self being thus far in like Circumstances, mourning for an elder Son, if not a First-born. May the last Words of *David*, the Man who
was

was raised up on high, the Anointed of the God of *Jacob*, be read by both, His Majesty and your Honour, attended with a divine Power : *The Spirit of the Lord* ^{2 Sam. 23. Begin.} *spake by me, and his Word was in my Tongue : The God of Israel said, the Rock of Israel spake to me, He that ruleth over Men must be just, ruling in the Fear of God : And he shall be as the Light of the Morning, when the Sun riseth, even a Morning without Clouds ; as the tender Grass springing out of the Earth, by clear shining after Rain. And as the* Close of all ; *Altho' my House be not so with God, yet has he made with me an everlasting Covenant, ordered in all Things and sure ; for this is all my Salvation, and all my Desire, altho' he make it not to grow.*

I am in the next Place, with all proper Regard and Submission, to apply myself to the Honourable His Majesty's COUNCIL, and the Honourable House of REPRESENTATIVES.

Gentlemen, When you ask any of us, the Ministers of Religion, to bear a Part
G in

in the Solemnities of this Day ; I presume, what you expect, is what I now propose, in the Name and Fear of GOD, and by his Help, *viz.* To lay before you the Counsels of Heaven, relative to your Conduct in your public Capacity, this Day, and at all Times. --- Happy would it be for you, *my honoured Fathers*, and for your People, if your Hearts were deeply impress'd with the awful Tho't ; *GOD standeth in the Congregation of the Mighty, and judgeth among the Gods.*--- Do all you can that it may be so ; then will you enter upon and go thro' the public Business with Comfort & Satisfaction in your own Minds, and your People will have Occasion to rejoyce with you, and say, *GOD is in the midst of us of a Truth.*

To be more particular : The Liberty and Priviledge, which we enjoy by Virtue of the Royal CHARTER, and which thro' the Favour of an indulgent Providence, we are to this Day in the Exercise of, I mean the Election of Persons to be of Council to His Majesty, is a leading Article, and of such vast Moment and Importance, that on the wise & faithful Improvement

provement of it, the Happiness of this People does in a great Measure depend ; especially, if we consider the great and general Influence they have, in the State, in the Church, and in their Relation to the College : May we never be made to know the Worth of it, by such an Abuse as shall occasion the Loss of it.-- Let the Affair then lie with its proper Weight on the Mind of every One concerned in the Elections before you. Suffer none to trifle and play with a Point of so serious a Nature. And may God help you all to act with a conscientious Integrity ; remembering you belong to God ; in this very Affair, you act under Him, by Power derived from Him ; therefore are obliged to act for Him, i.e. for his Glory and the Good of your People : and to Him you must another Day render an Account of your Temper, Principles & Conduct this Day.--Consult then the unerring Oracles of God, and they will be your Directory : there you have specified the Qualifications of the Men who are fit for Rule and Government ; and you are charged to choose such : *Thou shalt provide out of* Exod. 13.
G 2 *all* 21.

all the People, able Men, such as fear God, Men of Truth, hating Covetousness, and place such over them. Take ye wise Men and understanding, & known among your Tribes, and I will make them Rulers over you. Men that have understanding of the Times, to know what Israel ought to do.

Deut. 1. 13

1 Chron. 12. 32.

Here, my Fathers, you see the Men you are to look out for, and choose to be our *Shields*. [Wretched would be our Case indeed, if there were not a *Shield* to be found among *forty Thousand* in our *Israel*. Thanks be to God, without any vain Boasting, we may say, that we have a goodly Number of such.] They must be Men of Capacity, wise and understanding, i.e. who know the World, Men and Things ; the Constitution, the civil and religious Interests of their Country ; of a Genius for Government, of real, exemplary Virtue and Religion ; of inflexible Integrity, who dare to be honest in all Times ; act, vote and advise, agreeable to the inward Sentiments of their Souls, in every Case ; undaunted by Frowns on one Hand, and Clamours on the other ; not of a mean and sordid, selfish & worldly Spirit, but

but of a truly generous and public Spirit :
In a Word, Men who are known to be
such, tried Men, and generally approved
of. These are the *Shields* of the Land,
or most likely to be so, and they belong
to God in every Sense, are Men after his
own Heart.-- These are the Men that will
honour their Country, as well as their
own Character.

A *Shield* was an honourable Weapon,
none more so : therefore when *Solomon*
would set forth the Honour of his Majesty,
and the Glory and Magnificence of his
Kingdom, this was one Way, *three Hun-*
dred Shields of beaten Gold, were made,
and deposited in the *House of the Forest*.

1 King. 10.
17.-- 14.
26, 27.--

But, alas ! afterwards the *Shields of Gold*
were taken away, & replac'd with *Shields*
of Brass --- A most unprofitable Trans-
mutation--- The God of *Abraham* graci-
ously grant, that his People in this Land
may never experience Changes analogous
to this !

And when the Legislature is formed,
and you enter'd on the Affairs of the Pro-
vince that demand your Attention ; may
that GOD, who *giveth Wisdom to the*
Wise,

*Wise, and Knowledge to them that know Understanding, be with you ; His Light shine on your Path, and make your Way plain before you ; unite you in Sentiments and Endeavours to advance, protect and secure the civil and religious Interests of this People : And in all your Debates, may true Benignity of Mind, that amiable Quality, which adorns all other Accomplishments, facilitates and expedites all Business, be maintain'd and cultivated among you.---*As you are our *Shields*, by the Designation of God, and Power derived from Him ; all the Rules of Equity, Decency and Honour, conspire to oblige you to act up to the Dignity of such a Character. Let the perfect Rectitude of the divine Administration be your Standard, & aspire after the nearest Conformity to it ; that you may be the Protectors of the Injur'd and Oppressed, and public Benefactors to Mankind. Let therefore the Word of God *be the Man of your Counsel* ; there are the best Maxims of true Policy, and heavenly Wisdom.

In short, consider your selves as the *Ministers of God for Good to us* : Exert
your

your Wisdom and Authority then, to free the Land of those Sins which *are a Reproach to any People*, and to promote that Righteousness *which will exalt them* :-- That *Iniquity abounds among us*, and the Love of God & our Neighbour *waxes cold*, is not to be denied. Not only spiritual Wickednesses, as Pride, Hatred, Malice and Revenge, Envyings, and such like, malignant Passions, as well as the Spirit of this World : But also more open and gross Immoralities ; as most horrid Prophanations of the great and tremendous Name of GOD, and of that wise & happy Institution of the LORD'S-DAY, Unrighteousness & Dishonesty, Uncleanliness, Intemperance, Idleness, Gaming, Lying &c. which by a natural & moral Causality, will bring down the Vengeance of God on the Land, even Exterminating Judgments; unless the *Shields* place themselves in the Gap, as a firm immoveable Bank, to oppose the Torrent : Particularly, to restrain the prodigious Consumption of spirituous Liquors, in concert with the Legislature at Home ; an Evil this, so big with Mischiefs, that it well deserves a Parliamentary Consideration.

Another

Another Thing worthy your Attention is, how to prevent Injustice and Oppression in the present critical Conjunction of our Affairs.

Here, *Gentlemen*, I think myself happy, that I am excus'd from a Topick, which for many Years, has taken up great Part of the Sermons on this Occasion : I mean, the tragical Complaints of an Iniquitous Medium ; --and that I am now to Congratulate my native Country, that thro' the special Favour of GOD in his governing Providence, you are delivered from a Load of Debt, which would have been too heavy for you or your Children to bear.

And may it not be spoken to the Honour of the Legislators of the three last Years, if I mistake not, that they have in the most mature and deliberate Manner, been consulting & endeavouring to bring into Execution, a Method for using and improving this great Bounty of Heaven, as a Means of extricating the Province from that Injustice, Perplexity & Confusion in Trade and Dealing, which are the necessary and unavoidable Consequences of an uncertain, depreciating Medium.

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A false Balance is Abomination to the Lord; but a just Weight is his Delight. May the ^{Prov. 11. 1.} righteous Lord Himself, who *loveth Righteousness*, succeed and render effectual the Endeavours of his Servants, and still direct & incline your Hearts to every Thing, according to his Will, that may be further necessary for the Establishment of Righteousness among us.-- And may the Year 1750, appear in the Annals of *New-England*, with bright Characters of Distinction, even as the Year of Jubilee. --- May the public Faith be a sacred Point with you: if that be gone all is gone with a People. *Three Hundred Shields of beaten Gold* will avail us nothing in such a Case.--

Once more, *my Fathers*, let me entreat you, as *Shields*, to exert your Authority to promote and maintain the uncorrupted Purity of the Religion of JESUS CHRIST among us. Not that you, any more than the Ministers of the Gospel, have *Dominion over our Faith*, yet Both may be *Helpers of our Joy*.-- 'Tis in your Power greatly to befriend this our most valuable Interest. -- Understanding the true Interest of practical Christianity and

H Holiness,

Holiness, bend your main Force & Care to encourage and strengthen that. -- Support & cherish Schools of Learning, especially the College, which God has made so rich a Blessing to the Land, that it may still answer the End of its Foundation, and be a *Seminary of Learning & Godliness*. The Churches of Christ in the Province, and their faithful Pastors, look to you as their *Shields & Protectors* under Christ; and leave it with you to determine, whether the present State of Things does not require a particular Care about them.

After all, *my venerable Fathers*, Remember you are but *Earthen Shields*. Tho' you are dignified with the Title of Gods among Men, yet *you must die like other Men, & fall like one of the Princes*. And at last, in that great & dreadful Day, which is hastning upon all Flesh, you must appear before the enlightned Tribunal of God, the Judge of all, to render an Account of your Stewardship, according to that Vision; *And I saw the Dead, small and great, stand before God; and the Books were opened; and another Book was opened, which is the Book of Life: and the*

Psalms 82.
6, 7.

Rev. 20.
12.

the Dead were judged out of those Things which were written in the Books, according to their Works. -- Carry this Tho't with you into every Affair ; and may it influence you to all Fidelity.--Then will you be as the *Mountains that bring Peace, and the Hills that produce Righteousness* Pfal. 72. 3. *to the People.* Then will it be said to you, As Psal. 15. 1. *Fear not Abram : I am thy Shield, and thy exceeding great Reward.*--And at the final Judgment, you will hear the blessed Euge from the Mouth of CHRIST your Judge, *Well done good & faithful Servant, thou hast been faithful in a few Things, I will make thee Ruler over many Things ; enter thou into the Joy of thy LORD.*

The Address to the Ministers is superseded by the Sermon expected to Morrow from a *Master in Israel.*

Therefore lastly, I would apply myself to the whole Body of this People.

We are among the People of the *God of Abraham* ; and are engaged by as solemn and explicit Covenant Transactions as any People under Heaven, to walk before God, and be perfect, or upright : But

Judg. 2.
7. 10.

alas, how deeply have we revolted from him? Too much like that People; *And Israel served the Lord all the Days of Joshua, & the Elders that outlived Joshua.* But there arose another Generation that knew not the Lord, nor the Works which he had done for Israel. That great King, who sits on the Throne of his Holiness, is awfully testifying his Resentment of our Perfidy & Falseness, in a variety of Ways; and will finally avenge the Quarrel of his Covenant; unless we speedily repent and reform.

Let us then cry mightily to God, for the plentiful Effusion of his Spirit and Grace, on all Orders, Ranks & Ages of Men, to recover us to himself; that every one of us may feel the Plague of his own Heart, smite on his Breast, and say, *What have I done?* Then break off his Sins by Righteousness, and his Iniquities by turning to the Lord. Let none be at Ease and Rest, 'till they have attained to a good Hope thro' Grace, that such a regenerating Change is pass'd upon them, and they brought to live unto God by Jesus Christ. *Kiss ye the Son, lest he be angry,*
and

and you perish from the Way. -- This is what must save us, as a People, and as Individuals.--Nor Magistrates, nor Ministers will avail without it.--*Not by Might,* ^{Zech. 4. 6.} *nor by Power ; but by my Spirit, saith the Lord of Hosts.*

Let me earnestly inculcate two Particulars, with which is necessarily connected a general Reformation ; they are, *Family Religion* and *Brotherly Love* : To a criminal Remissness in Family Worship, Instruction and Government, as much as to any one Thing whatever, is owing that dreadful Defection & Degeneracy in the rising Age, that rudeness & dissoluteness of Manners manifestly prevalent among our Children and Youth, which affords but a melancholy Prospect of future Times. Faithfulness to God, your Country, and your Children, oblige to a conscientious Care for a Reformation in this Point : it would soon bring on a new Face of Things among us. Attend to the honourable Testimony God gives to the Piety of *Abraham*, the Father of the Faithful, and the Friend of God, in this very Case ; *I* ^{Gen. 18. 19.} *know him, that he will command his Children*

dren & his Household after him, & they shall keep the Way of the Lord, to do Justice & Judgment; that the Lord may bring upon Abraham that which he hath spoken of him.---The next Thing is, *Let Brotherly Love continue*; it is the Cement Strength and Beauty of all Societies, the greater and the less; and an Emblem of Heaven, that Region of Light and Love, pure & disinterested.---True Christian Benevolence is peculiarly incumbent on us now; such is the Situation of Things, that it can never be more necessary.---*Put on therefore, as the Elect of God, Holy and Beloved, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering; forbearing one another, & forgiving one another: if any Man have a Quarrel against any; even as Christ forgave you, so also do ye.*

Then shall our Righteousness go forth as Brightness, & our Salvation as a Lamp that burneth.---Then will it be said of us,
 Deut. 23.
 29. *Happy art thou, Oh Israel; who is like unto thee, Oh People, saved by the Lord: the Shield of thy Help.*

To

To conclude, Let us all pray earnestly for the Enlargement of the Kingdom of CHRIST in the World, which some say, my Text is a Prediction of.--Let us urge the Fulfilment of that Prophecy : *And* ^{Isai. 2. 2.} *it shall come to pass in the last Days, that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills; and all Nations shall flow unto it.--* Then will be heard again that Voice, *Praise our God,* ^{Rev. 19. 5, 6.} *all ye his Servants, and ye that fear him both small & great ; Alleluia : for the Lord God Omnipotent reigneth.--Which in His Times HE will shew, who is the blessed* ^{1 Tim. 6. 15, 16.} *and only Potentate, the King of Kings, and Lord of Lords ; who only hath Immortality, dwelling in the Light which no Man can approach unto ; whom no Man hath seen, nor can see : To whom be Honour and Power Everlasting,*

A M E N.

